

October, 1953

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Saint Luke and The Blessed Virgin

By Roger van der Weyden

The Holy Cross Magazine

Oct.



1953

A "Must" For Episcopalians

BY JOHN S. BALDWIN, O.H.C.

HERE is by far the most interesting and significant book we have read for many a month.* We wish it might be required reading for every member of our Church. Based on accurate historical scholarship, it is eminently easy to read, indeed all within the comprehension of anyone who has been through high school. Bold, positive, yet never partisan, it gives fine expression to the mind of a Church always Catholic and now increasingly conscious of that fact. We congratulate the Liturgical Commission on an outstanding achievement.

In their excellent historical resumé, we write with special satisfaction the comparison, in parallel columns, of the Latin and English prayers of consecration. This should dissolve once and for all of the question what

Thomas Cranmer "intended." As for what the Church of England "intended," that is if possible even plainer than it was.

In the Commission's proposal for the Liturgy, we find first of all a much clearer exhibition of its fundamental structure—its "shape." The meaning of the Offertory is brought out by sentences expressing the oblation of ourselves. The Thanksgiving is rid of its redundancies and repetitions, and embellished with explicit mention of the Incarnation. The paragraph marked "Oblation," now so difficult and verbose, is made to stand out crystal clear. The Fraction is restored to its ancient and rightful place—the place where Jesus put it. And at the Communion explicit provision is made for the sick and others who cannot attend.

Catholics will welcome the ninefold *Kyrie*, the permission (if anyone wants to!) to say

PRAYER BOOK STUDIES IV. *The Eucharistic Liturgy*, The Liturgical Commission, New York, 1953, Church Pension Fund, pp. iii + 343, price, \$1.50

it in Greek, the Gloria after the *Kyrie*, "Holy" in the Creed, saints in the Prayer for the Church, the Salutation before "Lift up your Hearts," the ancient prologue to the "Our Father," the Peace, the *Agnus*, the Ablutions immediately after the Communion, the directions for a second Consecration—practically everything for which any sensible Catholic has ever striven.

We hope that, in return, Catholics will give full and fair consideration to the Commission's arguments about *Benedictus qui venit*, about facing for the Epistle (and the people sitting), about the Preparation and Last Gospel (now on their way out from the Roman Mass), and about the variable Post-Communion. On no single one of these points is there any least sign of prejudice. The Com-

mission has simply recorded the history and stated the pros and cons. Their reasoning is calm and objective and we ought to weigh in for what it is worth. This reviewer confesses frankly that, as far as he can see, their conclusions on these points are right.

As their book is published for the avowed purpose of securing the Church's reaction, we venture to offer these criticisms as our response to their request.

On page 70 we read with astonishment that "at the Ascension our Lord's Body . . . was . . . universalized above all local limitations so that the Incarnate Lord is now everywhere present in His Humanity as well as His Divinity." This is news to us. Where is that in any Anglican formulary? Where is it in any formulary or any part of the Holy Catholic Church? Is it not of the very essence of a human body to be finite? If our Lord's Body were present *everywhere*, could it any longer be human? We thought the Church taught that the sacramental Presence was objective but not strictly local: our Lord's local presence is in heaven.

Important as this is in itself, it has no obvious bearing on the Commission's liturgical proposals. Neither does the trifling slip on page 216: it was at St. Agatha's, Landport that Fr. Dolling served.

To come to the text of the proposed Liturgy, we question "men of good will" in the Gloria. No doubt it renders St. Luke's words more literally. But "more literal" is by no means always the same as "better." Is not the whole phrase a Hebrew idiom, "men whom God loves?" If it is, then "good will towards men" is actually closer in meaning.

"Hear the Epistle" and "Hear the Gospel" are admirable in themselves. But we fear for the risibilities of those who have served in the Navy.

We have heard grave doubt expressed about "through whom" in the Creed, the omission of "propitiation" in the Comfortable Words and "satisfaction" in the Prayer of Consecration. Ought not these to be more carefully weighed, by dogmatic theologians, to make quite sure that the substance of doctrine is being preserved?

Devoutly Kneeling

BY ANNE TROTT TALMAGE

IX.

AS WE FORGIVE THOSE WHO
TRESPASS AGAINST US

As we forgive, we ask that God will
deal

Accordingly with us. Our Saviour set
This standard God would judge by.
We heal

First then whatever hatred we have let
Make inroads in our hearts. We strive
to find

Within ourselves a tolerance for those
Who wrong us, and to have a clearer
mind

Concerning why they want thus to
oppose

Our lives. We know that mercy is
"twice-blessed"

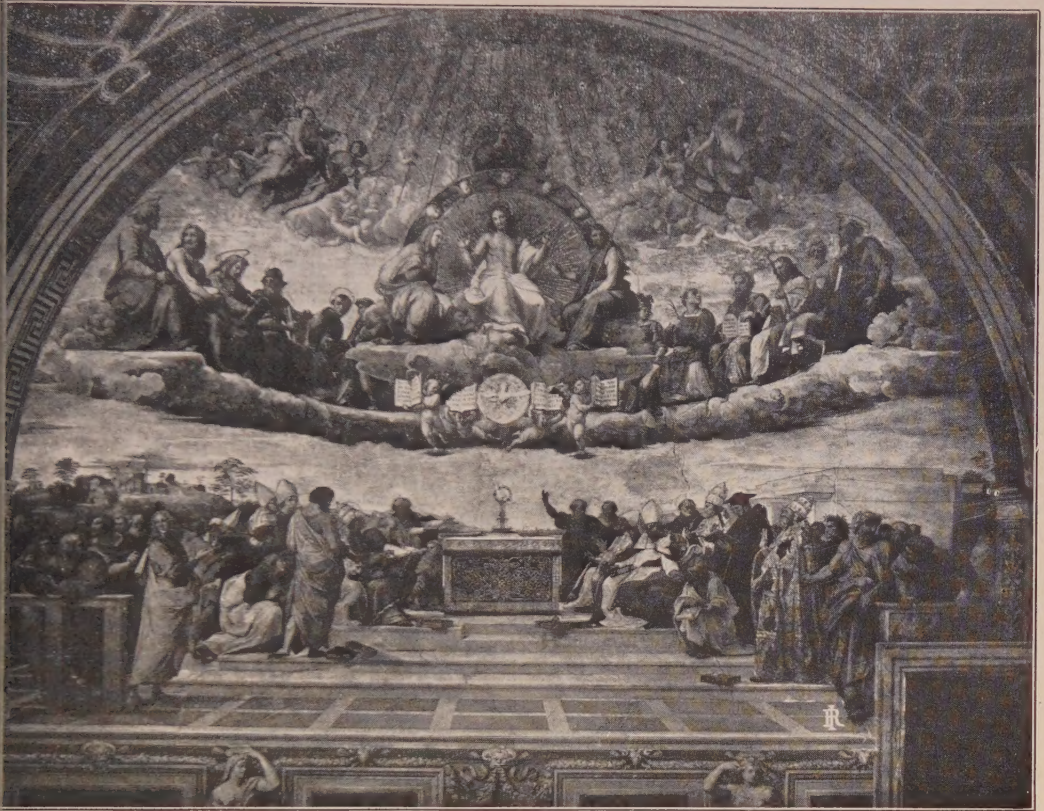
And always in its double blessing
makes

A gift of peace to all who are op-
pressed—

Alike "to him that gives and him that
takes."

We would do well to learn this while
we live:

If we know all, there's nothing to for-
give.



DISPUTA
By Raphael

In conclusion, just before the Prayer of Thanksgiving, lo and behold, "Let us bless the Lord." But where is its traditional response? Has the Commission doubts about saying "Thanks be to God?"

Not that we are excited by this response, or its versicle either. If the Commission really wants to do something with a punch, why not take courage and restore *Ite, missa*? True, its Latin form defies translation, but we understand that some of its Eastern forms not only go into English but also fit the traditional music. If that is so, we wish the Commission would reconsider. We are aware that Cranmer decided to substitute the Greeting and Blessing. This is pious but tame. Worse still, it is sacerdotal. The point about the *Ite* is that it is said, not by the priest but by the *deacon*. Small in itself, it is one more testimony to a truth that is big—that it is *we*, not just the priest, who offer the Eucharist, each of us playing his own God-

appointed part. The deacon's proclamation, moreover, is many centuries older than the Blessing. Indeed it is among the oldest recorded features in the worship of the primitive Church.

But why stop there? Why not take the noble "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies. . . .," and put it where it belongs? By all logic it belongs at the Offertory. Just as our Lord expressed the offering of His life through the oblation of bread and wine, so in our own oblation of bread and wine we make the offering of our lives and labors. Can you imagine anything more tremendous than a whole congregation reciting those words in unison as the oblations are lifted up to God?

We question even more the position of the penitential preparation. The clearing out of over-emotional phrases from the Confession is excellent. But it is still in the wrong

place. Whatever may be true in the East, all Western liturgies place the penitential devotions just before the Communion. The Commission's argument against this—that it is the wrong place for such *emotions*—begs an important question: *Is* penitence an emotion? The Church has always answered with an emphatic "No!" In our experience a merely emotional penitence does little good and may do serious harm. True repentance is the turning back to God of one's whole being. This calls for intellectual and volitional processes quite as much as for sensations. The essence of it is not what we feel but what we choose. We are Westerns. Let us do our choosing of God in the place where Westerns have always done it—right before Communion.

This reviewer would carry the same argument a step further. He does not believe, any more than the Commission does, in a precise "moment" of consecration or in a particular formula that "effects" it. But he would like to see the Invocation in its Western place *before* the Words of Institution. And in this wish he does not think he stands alone. Theories apart, the Western order makes more sense.

If we are to be afflicted permanently with Intinction, one little further job remains to be done—to revise also the wording of the Gospel according to St. Matthew, in which our Lord explicitly commands us all to *drink* from the Cup, and the wording of St. Mark, and First Corinthians, in which that command is implied. Won't the Commission take the necessary steps?

More seriously, will they not clarify pages 34-42 of their own book, in which they appear to argue that in the Eucharist there is *no* offering of Christ? We think we know what they mean. They mean that there is no

mactation—in plain language, no slaughtering—of our Lord at the altar. Of course not! Such ideas were entertained, and Roman circles widely held, until demolished by the courageous De la Taille. To us they seem completely preposterous. At the altar we do not kill our Lord—no, not even "mytically," whatever that means. We *present* before the Father the death He underwent on Calvary once for all, together with His sacrificial life and with His Resurrection and Ascension. (This is expressed in our Prayer of Consecration in the paragraph entitled "Oblation," and in Hymns 189 and 205.)

But this presenting before the Father is an offering of Christ. From the first dawn of conscious reflection in His boyhood, His life was wholly offered to the Father. That self-oblation has never ceased. It had indeed focal points. One of these was at the Last Supper, when He offered His life in words said over bread and wine. The supreme focal point was Calvary, where His offered life was actually given. Calvary is of the past. But Jesus' self-oblation lives on—because He does. As our High Priest in heaven He "must have somewhat to offer" and that "somewhat" is Himself. He "ever lives" to offer Himself on our behalf. And in Holy Communion He takes us up into His heavenly self-oblation. We do not think the Commission meant to question *this*. We only war against an over-statement that might be misconstrued.

Our criticisms are offered, moreover, not because we dislike the book but because we like it very much. It makes, we believe, a notable contribution to Anglican Eucharistic thought. We hope it will be studied widely.

But one thing we hope still more. We hope that a way may be found for its proposals to receive practical trial. A few years of actual use in a parish is worth many hours of armchair discussion. Trial runs against our present canons. But those canons are not the laws of the Medes and Persians. Let them be changed, not so that every priest may do his own sweet will, but so that those changes which the *whole Church* favors may be tested before final adoption.





Saint Francis of Assisi

The Syrian Orthodox Liturgy

BY WALTER C. KLEIN

IN the summer of 1950, on my return from Jerusalem, where I had lived since 1947 as American Representative at the Anglican Cathedral, I brought with me an illustrated liturgical study, the product of four months of concentrated work at St. Mark's Convent, the headquarters of the Syrian Orthodox in the Holy City. My first intention had been to translate the skeleton, as it were, of the Syrian Orthodox Liturgy, in order that English-speaking visitors might be able to grasp this ancient service as a vital and contemporary reality; but so much material was placed at my disposal and so many learned Syrians stood ready to aid me that, before long, I had somewhat larger plans. From the toil of those studious weeks emerged a sort of manual containing an English version of the fixed order and the most frequently heard variable parts of the Liturgy and, to impart life to the text, an ample description of the physical setting and the personnel. Mr. Murad S. Barsom, a senior master in the Syrian Orthodox School, was my diligent and self-effacing collaborator throughout. The actual words were mine, but much of the preliminary labor of copying texts and collecting information was unselfishly, modestly, and skilfully performed by Mr. Barsom,* and the cooperation he gave me in an exacting piece of research made it possible for me to compress into a third of a year an inquiry that would ordinarily have consumed much more time. The sight of Mr. Barsom's name beside mine on the title-page of the printed manual would have afforded me profound delight. It pains me to admit, after an exchange of civilities with several publishers, that our joint endeavors will never reach so gratifying a consummation. The compassionate offer of a few pages in this hospitable periodical enables me at least to preserve our photographs from oblivion. In each case save the last the prayer that accompanies the action depicted is appended to the photograph. But before we exhibit the pictures the reader must be introduced to the Syrian Orthodox and their rite.

The Syrian Orthodox, in common with the Armenians, the Copts, and the Abyssinians, declined to follow the Council of Chalcedon (A.D. 451) in its assertion of the presence of two clearly-defined natures in Christ. Those who repudiated this dogma were called Monophysites. All the Monophysite communities were at first, and in a manner still are, national churches, and, while they preferred the doctrine of one nature out of genuine conviction, their political antipathies go far to explain their eventual separation from the church of the Byzantine Empire. The Syrian Orthodox Church, to give it the title of its choice, is beholden to its sixth-century missionary Jacob Barde'ano for the organization that has enabled it to maintain a continuous communal life to the present day. The Syriac language has perhaps been the Church's most potent auxiliary. The scholars have cherished the literary tongue in which the Liturgy is written, and the vernacular is still far from extinction.

During the early Christian centuries, Alexandria and Antioch gave rise to the two main types that, with a great number of subsequent modifications in detail, have spread throughout the Christian Orient. The Coptic and Ethiopic Liturgies have grown out of the use of Alexandria. The Syrian Orthodox Liturgy stems from the primitive eucharistic rite of Antioch, the parent of three other liturgies, the Nestorian, the Armenian, and the Byzantine.

The Syrian Orthodox Liturgy exhibits the traits that characterize the liturgies of the Antiochene family. The words and action leading up to the Sanctus are elaborate; a review of the deeds that gained salvation for man separates the Sanctus from the Words of Institution; an ejaculatory plea for the Father's compassion momentarily interrupts the Invocation; the Diptychs are placed after the Invocation.

* Miss Ilse Müller typed the entire book three times under conditions that would have deterred a less determined worker. At the final stage of the work Miss Anna Irvine assisted me in checking my translation against the text. To both these ladies my deep and grateful gratitude.



The Liturgy admits readily of division into three sections, the second of them bearing the Syriac name *ennaphura*. This word, as many readers will already have guessed, is nothing but *anaphora* with a Syriac twist. The terms *pre-ennaphura* and *post-ennaphura* are employed below as useful designations for the two remaining parts, which, so far as I can judge, Syrians do not really view as distinct sections.

A preliminary form of service, styled indifferently the Office before the Liturgy and the General Service, corresponds to the Greek *prothesis*. It is recited from memory at the high altar, never in a side chapel, and the Liturgy proper follows it without a break. It is composed of two services. During the First Service the Priest, still in his street clothes, steps up to each of the assembled priests and exchanges tokens of forgiveness with him (Photograph 1, page 301), calls on the priests and the faithful to support him with their intercessions, prepares the altar and the oblations, and confesses his sins. Having said the brief prayer with which the Second Service opens, he retires to the sacristy and vests, washing his hands before returning to the altar, where he recites the remainder of the service. He implores God to render him worthy of his solemn office, and, lifting the paten and the chalice, keeps them in an elevated position while he says the Prayer of the Divine Economy, in which he formulates his intention, first commemorating the whole body of believers and then naming the person or persons in memory of whom or for whose benefit the Eucharist is to be celebrated. At the conclusion of this prayer he replaces the sacred vessels, blesses incense, and, reciting a devotion entitled the Discourse of the Atonement and a series of shorter prayers, censens the oblations at the altar.

The *pre-ennaphura* embraces the whole of the Liturgy of the Catechumens and the pro-

anaphoric portion of the Liturgy of the Faithful. The Priest, having performed the ceremony of the *prothesis*, compasses the altar with his attendants to the accompaniment of an antiphon. The service moves forward, through the *Trisagion*, the *Kyrie eleison*, and—in a setting of appropriate prayers and anthems—the Lesson from Acts, the Epistle, and the Gospel (Photograph 2, page 302), to the anthem that terminates the Liturgy of the Catechumens. The dismissal of the catechumens has disappeared from the present Liturgy, and there is no Great Entrance, though the name survives in the title of a group of praises and supplications recited at this point. The opening prayers of the Liturgy of the Faithful, giving voice to the emotion of penitence, gratitude, and hope, anticipate in brief the solemnity upon which the worshippers are about to enter. The sanctuary and the congregation are censed (preparation of censing in Photograph 3, page 303; censing in Photograph 4, page 304); faith is renewed in the recitation of the Creed; the Priest washes the tips of his fingers (Photograph 5, page 306); obtains the pardon of his fellow presbyters, appeals for the prayers of the people, prays succinctly for the benefits of the Liturgy, and recalls his intention; and the faithful are now on the threshold of the *ennaphura*.

The *ennaphura* is the backbone of the Liturgy. The word may be used in a narrow and a wide sense. In the narrow sense it means a body of prayers adhering to an inflexible pattern both in sequence and in subject matter and never departing from the following order: the prayers accompanying the Kiss of Peace; the Prayer of the Veil; the Sursum Corda (Photograph 6, page 308), Preface, and Sanctus; the Words of Institution, preceded by a summary of the course of redemption; the Anamnesis and Oblation; the Invocation (Photograph 7, page 309); the Diptychs; the Fraction and Commixture; the Lord's Prayer with





roduction and embolism; the Inclination; the Elevation of the Host and the Chalice; the Communion (Photograph 8, page 311); and the Thanksgiving, followed by a prayer for the gift of perseverance. In its wide sense the word signifies this succession of prayers interwoven with other prayers, the latter being in part stereotyped, in part subject to change. Understood in the more comprehensive sense, the *ennaphura* combines three elements: (1) fixed devotions common to all *ennaphuras*; (2) prayers to which each *ennaphura* gives its own wording (*ennaphura* in the narrow sense); and (3) forms that are recited or omitted according to the day, the time available, or the discretion of the ministers.

Precisely how many *ennaphuras* the Syrian Orthodox have produced is a matter of uncertainty. Their missals abound in examples of this office, and the diversity of style is at times striking, each *ennaphura* being tagged with an eminent name. The selection of the *ennaphura*, unless determined by rule on specific occasions, is in the hands of the celebrant.

The Liturgy is brought to a close in the *post-ennaphura*. A metrical conclusion follows the final prayer of the *ennaphura*, the celebrant dismisses the faithful, and the deacons begin a long hymn, with which they cover the Priest's action at the altar. Lay communicants approach the altar and receive the Sacrament; elaborate ablutions take place; and the celebrant washes his hands for the third and last time, lays aside the sacred vestments, resumes his street clothes, and bids the altar good-bye in a curious and touching prayer (Photograph 9, page 32).

The Liturgy is sung in a church constructed, as all churches are, with a view to convenience and seemliness in worship. In a number of churches surviving from early times the green, still a feature of the Eastern Orthodox church building, has been preserved. In mod-

ern Syrian Orthodox churches two curtains have supplanted the screen. Lay worshippers are accommodated in the "court" or, in Western terminology, nave. The font appears in this part of the church. One step above the court is an open choir furnished with lecterns. A recess in the wall of the choir is designed to hold books and other objects. The reliquary is kept in this recess or in some other appropriate place. A parapet separates the court from the choir. The sanctuary curtain is drawn along the line of the step marking the eastern limit of the choir and leading to the sanctuary. The gospel lectern is placed on the edge of the sanctuary, in a central position before the altar. On it the Book of the Gospels rests save when in liturgical use. The Bishop's chair stands against the wall of the sanctuary, on the north. Immediately beyond the Bishop's chair is the altar curtain. The altar steps are one, two, or three in number. On the largest of the three altar-cloths lies a small altar-board, over which is spread what we should call the fair linen cloth. The sacred vessels rest, between services and during most of the Liturgy, on the third altar-cloth, functionally a corporal. On the south side a missal stand bears the *ennaphura*, the book from which the Priest reads the Liturgy. Behind and above the *mensa* are gradines. The customary number is three. The gradines support the altar-cross, the candlesticks, and a movable metal tabernacle, in which "coals," i.e., particles of the Host, are reserved. A piscina in the floor of the sanctuary provides a means of disposing of water after its ceremonial use in the Liturgy. A niche in the wall of the sanctuary holds a bowl, with a perforated cover, and a ewer. Behind the altar runs the ambulatory, which enables the ministers to execute the circumambulation. The holy oils are housed in a cavity in the ambulatory wall.

Some of the vessels and implements employed by the celebrant are puzzling until one



understands their functions. The chalice requires no comment. The paten is depressed in the centre and has three knobs or legs on its under surface to elevate it slightly above the level of the corporal and to facilitate handling. Each of these vessels is covered with a *taksitho*, similar in shape and function to a pall, but not stiffened, and during the Liturgy each has a veil. The "star," which shields the hosts from direct contact with the paten veil, consists of two strips of metal joined at their centres and bent to form the skeleton of a dome. The purpose of the spoon is self-evident. The *gemurtho*, sometimes called *besodhyo*, is reminiscent of a cushion. The Priest holds it against his chin when he administers the chalice to himself. The vessels are cleansed by means of a sponge. Water stands ready in a metal bowl.

The ordinary Host and the special Host used on Maundy Thursday are both circular cakes of leavened wheaten bread about three inches in diameter. A stamp applied to the dough produces, in relief, a design of elaborate symbolism. No wine save that of the grape is ever employed in the Liturgy. If, in extraordinary circumstances, real wine cannot be procured, the celebrant is authorized to fall back upon one of two substitutes: fresh grape juice and *nuqoyo*, water in which raisins have been soaked overnight.

Every church possesses one or more censers. Incense is carried in an incense boat and conveyed to the censer with a spoon. The liturgical fans have a fringe of tiny metal spheres, which rattle against the metal disk when the fan is shaken.

The underprivileged Christian communities of the East have developed a solidarity that might well be coveted by more favored groups. Its principal elements are devotion, sentiment, and a sense of common interest. It is impossible to assist at a Syrian Orthodox Liturgy without perceiving that it is an eloquent expression of griefs and joys, of dread and trust, that belongs more to the society than to any of its several members. Conceptually and emotionally it motivates in the soul of the individual worshipper the comforting and fortifying memory of an estimable heritage.

The clergy are the trustees of this heritage, and, in their quality of organs of the community, they are ultimately accountable to the entire body of the faithful and yet enjoy an intrinsic dignity. They are treated, very logically, with the reverence that their office commands and, at the same time, with a familiarity that is natural to those who are conscious of a fleshly kinship between themselves and their ecclesiastics. The ministry belongs to the community, and the meanest believer has a lot and a rôle in the sacrifice that summarizes the whole economy of redemption, both in its eternal and in its temporal aspects.

All this is revealed clearly in the actual celebration of the Liturgy and in the care with which the seniors transmit to their juniors the legacy of the Fathers. When the necessity of ordaining ministers arises, the authorities can make their selections from a pool of qualified persons. Children, from their earliest years, are taught the Syriac language and the difficult music of their church. There is thus no dearth of youths competent to discharge the duties of the inferior offices. Bishops and monastic priests live in perpetual contact with the tradition bequeathed to them by the doctors and saints of the past. The secular clergy, while ordinarily less accomplished in theological and liturgical matters than those who are wholly dedicated to the pursuit of such things, are well instructed, notwithstanding their meagre professional training.

Every minister falls into one of four classes, according to the following scheme:

The Order of Bishops

patriarch
maphrian
metropolitan
bishop

The Order of Deacons

archdeacon
gospeller

The Order of Priests

chorepiscopus
priest

The Minor Orders

subdeacon
reader
singer

The grace of holy orders is conferred on all ministers save singers by imposition of hands. The singer is admitted to his office by the ranking priest, who takes him by the hand, conducts him round the altar, and invests him with the alb.

A final observation will obviate the difficulty most strangers experience when they hear the Syrian Orthodox speak of "deacons." Misunderstanding stems from the fact that the English word *deacon* is not the precise equivalent of *meshamshono*, the Syriac name given not only to members of the order of deacons—the normal English meaning—but also to those in minor orders. The example of the *meshamleyono* may be cited in illustration. This functionary, thethurifer, is one of the deacons in the wider sense, but his ecclesiastical rank is below that of a true deacon. Unless the reader grasps what the Syrian Orthodox mean by "deacon," he will misunderstand a large portion of the Liturgy.

There is no seasonal use of colors.

Of all ministers the singers are the most simply garbed. They wear merely an alb. The alb and the *uroro* are the vestments of the readers, the subdeacons, and the gospellers. The *uroro* is a narrow stole of the same width throughout. The reader, holding one end against the left side of his chest, passes the *uroro* over his left shoulder, round his waist, and over his right shoulder, crosses the two ends, and slips them through the part of the *uroro* that encircles his waist. The *uroro*, worn in this fashion, forms a cross before and a cross behind. A less complicated arrangement is prescribed for the subdeacon. The *uroro* goes over his left shoulder, under his right arm, across his chest, and again over his left shoulder. The ends hang down his left side, the short end fore and the long end aft. The gospeller wears the *uroro* on the left shoulder, the ends falling free front and rear. The archdeacon's *uroro*—he is entitled to the



amnikho, a second type of stole, if he prefers it—hangs from the back of his neck, the two ends running parallel in front. The *hamnikho* is oblong in shape and has, near the upper end, a hole about the size of the neck and a slit that enlarges the hole when the head is inserted. The vestment hangs all the way down the wearer's front. Stiff cloth cuffs worn over the ends of the sleeves of the alb are an article of dress prescribed for archdeacons and their superiors.

Three of the priest's vestments, the alb (white for priests and bishops), the cuffs, and the *amnikho*, have already been mentioned. There are four more. A wide belt, the *zunoro*, goes over the *hamnikho*. The *mandilo* is a towel worn on the right side and held in place by the *zunoro*. Bishops and priests, when about to administer a sacrament, put on the *phi-ro*, a black bollen skull-cap, the centre of which is divided into seven sections to represent the seven sacraments. The chief eucharistic vestment is the chasuble. A cope in shape, it is an extreme modification of the primitive chasuble. The front has vanished, and a clasp joins the two sides of the vestment across the chest.

The priest's first act in the ceremony of vesting is to exchange his street shoes for fancy slippers.

None but a celibate may wear the *quba'tho*. In reality a hood or cowl, it is tailored in two slightly dissimilar styles. The non-liturgical *quba'tho* is best described as an embroidered skull-cap protracted into a veil behind. The style designed for liturgical use assumes the shape of a cowl, the sides meeting in a ridge on the crown of the head.

All this is merely a preface to the photographs, for which the reader is now prepared. The commentator retires, and the Liturgy begins. Photograph 1, Page 301.

THE OFFICE BEFORE THE LITURGY

The priest stands before the altar and bows before the Book of the Gospels, saying secretly:

Glory be to the Father and to the Son and to the Holy Spirit, one true God. Amen. And upon us, weak and sinful, may mercy and compassion come down abundantly in both worlds, forever and ever. Amen.

The Opening Prayer

Make us worthy, O merciful and philanthropic Lord God, with knowledge and awe and spiritual discipline to stand before Thee in purity and holiness and to serve Thee as the Lord and Creator, to Whom worship is due from all, the Father and the Son and the Holy Spirit, now and ever.

And he recites Psalm 51: Have mercy upon me, O God, according to Thy lovingkindness. And he goes to each of his brother priests who are present in the church and asks forgiveness of them, saying to each of them: Bless, sir.[I ask] forgiveness.

He stands again before the altar, and turns to the priests and to the people, and says, his hands outstretched:

My brethren and my friends, intercede for me, that the Lord may accept mine oblation. *And they, in a subdued voice, reply and say:*

Bear us in remembrance in thine oblation. Photograph 2. Page 302.

THE GOSPEL

The Thurifer stands before the Priest outside the sanctuary and says:

With calm and awe and modesty let us give heed and listen to the good tidings of the living words of the Holy Gospel of our Lord Jesus Christ, which is being read to us.

Archdeacons: Make us worthy, O Lord God.

Priest: Peace to all of you.

Archdeacons: And with thy spirit.

Priest: The Holy Gospel of our Lord Jesus Christ. Life-giving preaching from Matthew (or from John) the Apostle, the preacher who preacheth life and redemption to the world.

And if the lection is from Mark or Luke, he says:

From Mark (or Luke) the Evangelist, who publisheth good tidings of life and redemption to the world.

Thurifer: Blest is He Who hath come and shall come. Praises to Him Who sent Him, and all of us be His mercy forever.

Priest: Now in the time of the earthly sojourn of our Lord and our God and our Redeemer Jesus Christ, the Word of Life, God Who had taken flesh of the Holy Virgin Mary, the things thus came to pass:

Deacons: We believe and confess.

The Priest reads the Gospel, and, completing the lection, he returns to the sanctuary and repeats this prayer secretly:

To our Lord Jesus Christ he praises and thanksgivings and blessings for His living words to us-ward; and to His Father Who sent Him for our redemption; and to His Holy Spirit our Life-giver; now and ever. Photograph 3. Page 303.

THE BLESSING OF THE CHAINS OF THE CENSER

The Priest stands face to face with the Thurifer, the latter carrying the censer. And the Priest puts incense in the censer, and with the fingers of his left hand grasps, in the middle one of the chains of the censer, and makes the sign of the cross over it, and says:

I, a weak and sinful servant, lift up my voice and say: Holy is the Holy Father.

People: Amen.

Then he grasps another chain along with the middle one, and makes the sign of the cross over it, and says:

Holy is the Holy Son.

People: Amen.

Then he grasps the last chain, and makes the sign of the cross over it, and says:





Holy is the Living Holy Spirit, Who halloweth the censer of His sinful servant, Thou arising, and being merciful to, our souls and the souls of our parents and of our brothers and sisters and of our instructors and of our teachers and of our departed and of all the faithful departed, in both worlds, forever and ever. Amen. Photograph 4, Page 304.

CENSING AND CREED

When the Priest takes the censer from the Thurifer and censes the sanctuary and the people; and, concluding, he gives the censer to the Thurifer, and the latter goes about among the people and censes them and returns to the sanctuary.

The priest of greatest dignity in the community begins:

We believe in one God.

And they repeat it after him, one deacon aloud and the people inaudibly:

The Father Omnipotent, Creator of heaven and earth and of all things seen and unseen; and in one Lord Jesus Christ, the Only-begotten Son of God; Who was begotten of the Father before all worlds; Light of Light; True God of True God; begotten and not made; and consubstantial with His Father; through Whom everything came into existence; Who, on account of us men and on account of our redemption, came down from heaven, and was incarnate of the Holy Spirit and of Mary the Virgin, the Mother of God, and became man, and was crucified for us in the days of Pontius Pilate, suffered, and died, and was buried, and rose in three days as He willed, and ascended to heaven, and sat down at the right hand of His Father, and is coming again in great glory to judge the living and the dead; Whose kingdom hath no end;

And in one Holy Spirit, Who is the Lord, the Life-giver of all. Who proceedeth from the

Father and with the Father and with the Son is worshipped and glorified, Who spake by the Prophets and by the Apostles; and in one holy, catholic, and apostolic Church; and we acknowledge that baptism is one, for the forgiveness of sins; and we look for the resurrection of the dead and the new life in the world to come. Amen. Photograph 5, Page 306.

THE APPROACH OF THE ENNAPHURA

The Priest washes the tips of his fingers and says secretly:

Wash away, O Lord God, the polluting filth of my soul and purify me with Thy spring of life, that with purity and holiness I may be accounted worthy to enter upon Thine holy and hallowing supreme sanctities, and immaculate, may handle Thine august and divine mysteries; that with a pure conscience I may offer to Thee a living sacrifice well-pleasing to Thee, O Godhead and resembling Thy glorious act of sacrifice, our Lord and our God forever. Amen. Photograph 6. Page 308.

SURSUM CORDA. PREFACE AND SANCTUS

The Priest puts his right hand on the altar-board and takes power from the mysteries; and first he makes the sign of the cross on himself, then towards those at the north, and then towards those on the south, and then three times over the people, and says:

The love of God the Father + and the grace of the Only-begotten Son + and the communion and indwelling of the Holy Spirit + be with you all, my brethren, forever.

People: And with thy spirit.

Priest: Let our minds and our understandings and our hearts be above, where Christ sitteth on the right hand of God the Father.

People: They are with the Lord our God.

Priest: Let us thank the Lord in awe.

People: Meet and right.

Priest:

Inaudible Prayer

Thee, Almighty God; awful and glorious, and doer of wonders; Father of the living and the King of all the worlds; concealed, inscrutable; high, incomprehensible; infinite glory, unsearchable God; Father and Begetter of our Lord Jesus Christ, Thy beloved Son, like Thee the Only-Begotten Who resembleth Thee, Hypostasis of Thine essence, glorious Child of Thy majesty, Manifestation of Thy light and Brilliancy of Thy flame, Reflection of Thy glory and Image of Thine essence, and omnipotent by the power of His Word, Who is begotten of Thee everlastingly and without beginning and is with Thee essentially and without end, Whom and through Whom Thou didst create the world by Thy grace—truly we, O Lord, worship and thank and glorify Thee and Him and the Holy Spirit, Who art one in threefold wise without division.

Priest:

Audible Prayer

Glory to Thee, O Lord, through Thy Church, which Thou hast enlightened for Thy worship; thanksgiving to Thee from the mouths that have been adorned with Thy Word; *Halleluiah* art Thou [ascend the cry] from the unclean who have been purified with Thine hyssop. Now of our praise dost Thou stand in need, and not by our thanksgiving art Thou magnified, Thou hast in heaven and in the heaven of heavens innumerable glorifiers, infinite worlds of light, armies of celestial beings who nobly glorify Thine essence, companies of light that stand up one another and lift up their voices in Thy praise, and a thousand thousands and a myriad myriads who stand before Thee and worship Thine holy Name, extended ranks devouring fire offering gifts of glory to Thy majesty, wondrous virtues of potent spirit sending up blessings to Thy place, awful, blazing legions shouting praises to Thine invisible thunder of wheels and the sound of the cherubim who bless Thine honor, congregations of seraphim who to the sound of their wings and the swift soaring of their pinions chant sweet hymns to Thine holiness, who with mouths composed of fire and with lips arrayed in flames sing praises in triple cries of *Holy* and call and cry out and say:



People: Holy, holy, holy, mighty Lord, of Whose glories the heavens and the earth are full, hosanna on high. Blest is He that hath come and is coming in the Name of the Lord. Glory on high.

(From the *Ennaphura* of Mor Jacob, Saint and Doctor, Bishop of Batnon, Serugh.)
 Photograph 7. Page 309.

INVOCATION

Deacon: How awful is this hour and how perturbed this time, my friends, wherein the Holy Spirit from the topmost heights of heaven taketh wing and descendeth, and broodeth and resteth upon this Eucharist here present and halloweth it. In calm and in awe were ye, standing and praying. Pray that peace may be with us and all of us may have tranquility.

The Priest waves his hands over the mysteries and recites the Invocation of the Holy Spirit, bowing down: Yea, God the Father, have mercy upon us and send the grace of Thine Holy Spirit, the Life-giving, the Consubstantial with Thee, Who spake by the Prophets, Who gave wisdom to the Apostles, Who encouraged the Martyrs. Let Him come, and abide upon these mysteries, and hallow them, and fill us with His holiness;

The Priest stretches out his left hand, and with his right hand beats upon his breast, and says: Hear me, O Lord; hear me, O Lord; hear me, O Lord; and have mercy upon us.

People: Kyrie eleison. Kyrie eleison. Kyrie eleison.

The Priest stretches out his left hand, and with his right hand waves over the Body first and then over the Blood and says:

That, abiding, He may make this bread the same Body + + + of Christ our God,

People: Amen.

Priest: And declare this cup the same Blood + + + of Christ our God;

People: Amen.

Priest: That, associated and united with our souls and with our bodies, they may be to us for remission and not for an indictment, for purification and not for condemnation, for confidence before the awful throne of Thy majesty and for intimacy with the lambs, the sons of Thy right hand, and not for shame, but for assurance before Thine awfulness; inasmuch as Thy promises are true and faithful, Father and Son and Holy Spirit.

People: Amen.

(From the *Ennaphura* of Mor Jacob, Bishop of Edessa). Photograph 8, Page 311.

THE COMMUNION OF THE PEOPLE

And the Priest carries the paten in his right hand and the chalice in his left hand, and turns about towards the people, and says:

From Thine atoning altar may remission descend to Thy servants, O Son of God, Who didst come for our redemption and art again to come for our raising to life and the restoration of our kind forever.

The Priest goes down from the sanctuary step, his right hand above his left, with the paten in his right hand and the chalice in his left.

Deacon: Amen.



best: Stretch out, O Lord, Thine unseen right hand and bless this congregation of Thy worshippers who intend to receive Thy Precious Body and Blood for the remission of debts, and for the forgiveness of sins, and for assurance before Thee, our Lord and our God forever.

[The communion of the people, which originally followed this prayer, has been transferred to the end of the Liturgy.]

He stretches out his hands and steps forward three paces.

People: Amen.

best: May the mercy of the Great God and our Redeemer, Jesus Christ, be upon the bearers of these holy things, and upon the givers thereof, and upon the receivers thereof, and upon all persons who have travailed and have shared and share in them. May the mercy of the Trinity be upon us and upon you forever.

People: Amen.

acon: Our Lord, be merciful to us. Our Lord, spare us and have mercy upon us. Our Lord, hear us and have mercy upon us.

To God be glory on high, and to her who bore Him exaltation, and to the Martyrs a crown of praises, and to the departed compassion and mercy. Alleluia.

The Priest, before he returns to the altar, says:

Glory be to Thee, glory be to Thee, glory be to Thee, our Lord Jesus Christ. May Thine Holy Body, which we have eaten, and Thine Atoning Blood, which we have drunk, be to us for judgment nor for punishment, but for the life and redemption of all of us. And have mercy upon us.

acon: Let the world kneel to Thee and worship Thee, and let every tongue confess Thy Name, Who art the Raiser of the dead and a good Hope to those lying buried. Alleluia. We thank Thee, O Lord our God, and especially we render thanks to Thee for Thy grace to us-ward. Photograph 9, Page 312.

TAKING LEAVE OF THE ALTAR

And while the Priest dons his garments, he recites this ending:

If Moses, by the blood of beasts, gave life to Reuben who had sinned, how much more all the faithful departed be absolved by the living sacrifice that is offered for them.

When he adds Kyrie eleison: Our Lord, be merciful to us; *and* Our Father, Who art in heaven; *and, reaching the end, he kisses the table of life three times and says in a sad voice mournfully:*

Farewell, holy and divine altar of the Lord, to which I know not whether I shall return henceforth or no. The Lord make me worthy of thine appearance in the church of the first-born in heaven, because in this covenant I put my trust.

Farewell, holy and atoning altar. May the Holy Body and the Atoning Blood that I have received from thee be to me for the remission of debts, and for the forgiveness of sins, and for assurance before Thine awful judgment-seat, our Lord and our God forever.

Farewell, holy altar, table of life, and beseech our Lord Jesus Christ for me that my memorial may not perish from thee henceforth and forever and ever. Photograph 10. Page 314.

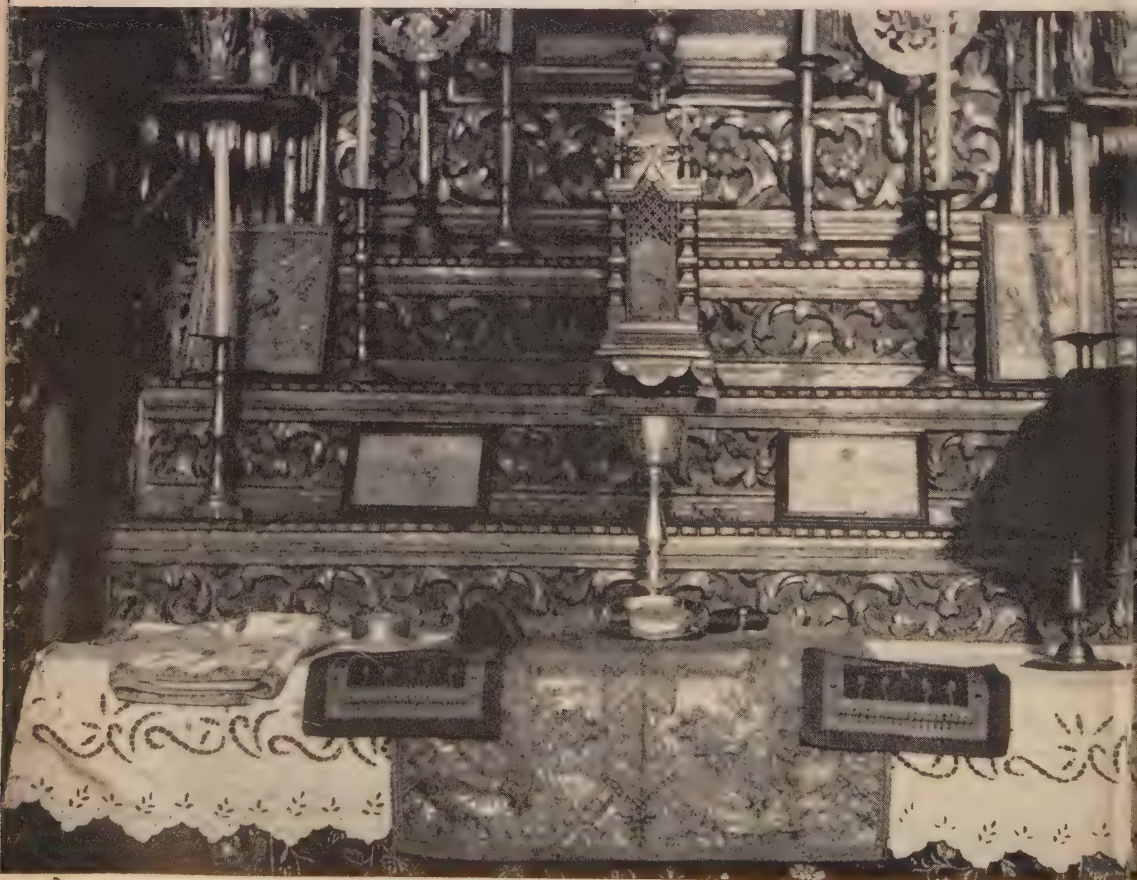
The Lord to Whom the fiery ones give heed with dread,
The Same thou seest on this board in wine and bread.
The lightning-garbed, if Him they see, die of His heat:
Yet worthless dust with confidence its God doth eat.
The Mysteries of the Son are fire midst beings bright.
With us Esay doth witness who beheld the sight.
Once Godhead's bosom's mystery, these—this wine, this bread—
Are on this board to Adam's sons distributed.

Like chariot of cherubs is the altar base,
 Encompassed with great hosts of the celestial race.
 On this board lo! the Body of God's Son is laid
 And Adam's sons in their hands lift it unafraid.

* * * *

Where Zion to crucify the Son the Cross did root,
 There blossomed forth the tree whereof the Lamb is fruit.
 Where nails were firmly driven the Son's hands to wound,
 There offering was made again of Isaac bound.
 Welcome, Priest, who bearest the mysteries of thy Lord.
 Thy right hand giveth living portions from this board.
 Priest bearing the pure censer, welcome. Thee we greet
 Who with its fragrant scent the whole world makest sweet.
 Welcome to Thee, Priest, whom the Holy Ghost did rear,
 Who dost upon thy tongue the keys of God's house bear.
 Welcome, Priest, who bindest men in this vale below,
 And—alleluia—in heaven the Lords binds them also.
 Welcome, Priest. Men's fetters by thee on earth undone
 The Lord in heaven doth loose. *Kyrie eleison.*

(From the Metrical Homily of Mor Jacob, sung by the ministers during the closing of the Liturgy.)



Preaching To Africans: Christ The King, Human Nature In Heaven

BY A. APPLETON PACKARD, O.H.C.

DURING the course of my work a few years ago at the Holy Cross Liberian Mission, I wrote sixty short sermons on the Gospels for the Sundays of the Christian Year, and a couple of other feasts. These were designed to be used as guides for the local native Evangelists in their weekly preaching to our congregations in the hinterland. In each case the "translatibility" of the sermonette was approved by those expert in the three languages spoken in and around our Mission area,—Bandi, Kisi, and Loma. Some two years were spent in doing this in the free moments of a busy teaching and missionary schedule. I hope the readers of this Magazine will be interested in seeing how we present—as these talks are still being presented—the unchanging Gospel truths to pagans emerging into the Light of Christ on the Dark Continent.

The Gospel for the day is first read by the preacher in the vernacular. That for today's feast begins with St. John XVIII, 1-37.

We have just heard the true story which St. John, our Lord's closest companion, wrote about Jesus when His enemies delivered Him to Pontius Pilate the Governor. John probably heard and saw everything he tells us here. Pilate said to the Lord Jesus: "Are you the King of the Jews?" Jesus answered: "Are you saying this thing of yourself, because you believe it is so, or did other people tell it to you about Me?" Pilate replies: "Am I a Jew? Your own Jewish nation and chief priests delivered you to me. What have you done?" Then Jesus told him "My Kingdom is not of this world. If it belonged to this world only, My servants would fight you and even My own people who do not trust in Me, that I should not be given up to these Jews. But now My Kingdom does not come from this earth." Wherefore Pilate said: "Are you a King,

then?" Our Lord answered: "You say, admit, that I am a King. For this reason I was born; ⁽¹⁾ for this purpose I came into the world, that I should bear witness to the truth. Every one who is of the truth hears My voice."

So our dear Lord was put to death on the entirely false charge of being the earthly King of the Jews, of rising up against the King of the world in those days, whose agent Pilate was. When they nailed Christ to the Cross a few hours after the bad trial which we read, they put over His head the words: "Jesus of Nazareth, the King of the Jews." But they did not know that He was really the King from Heaven, God's own Son come down to earth, Whom the Jewish people themselves had waited for during many, many years. His Kingdom was not to be, as He said, just like the other kingdoms of the world. His Kingdom began when He died and ruled as King from the Cross. Then He rose from death, and after Easter lived among His followers in His new, spiritual body for forty days. Finally, as His disciples walked with Him for the last time to a hill near Jerusalem, they talked together again of this Kingdom of God. Here those friends of His received their King's last blessing, and He went up into Heaven once more. ⁽²⁾ This is the meaning of the great feast we are celebrating today: the Feast of our Lord Jesus Christ, King.

It means, secondly, that He took His human nature back with Him to the right hand of His and our Father, God in Heaven. There now He sits as King of the Jews, Christians, and all the world. When you and I die, His is the first face we shall see. He will judge us. We can be sure that as our King He will judge us properly, because He is not only God, but our Brother Man

⁽¹⁾ In vernacular idiom: "they borned me."

⁽²⁾ F. M. Bauer, "Behold Your King," p. 407.

as well. What a wonderfully hopeful thought this is! And when we do see Him we will see with deep sorrow the wounds in His hands, feet, and side, where they nailed Him to the cross and pierced Him by a spear, wounds caused through their sins and ours too. For never forget that every time you sin against Him, you are 'crucifying the Son of God again and putting Him to an open shame!' It is that we hurt Jesus so much,—Jesus our King, Who was born, lived, suffered, died, rose again and ever lives in Heaven with love for us. How happy we ought to be on this Sunday to pray to Him Who is King in Heaven, King over the whole world, King over everyone everywhere. He belongs to all His children. Yet He belongs to each of them, also. Although He is the King above all kings, that doesn't mean He has no time for or interest in *you*. No matter who you may be, whether you are a small or big person ⁽³⁾, He is yours; His Sacred Heart wants your loyalty and love and obedience. This is one of Christi-

anity's greatest gifts to you: to know that Jesus Christ our Lord is *your* King.

Thirdly, it is not enough for us to say "That is true. I am trying hard to love and pray to Jesus as King of the world and my King." It means that there is never a time or place when and where we should not act as belonging to our Lord. We're not to be Christians only in Bolahun, or in the town where we have a church (or palace house) for the Christian services.⁽⁴⁾ A Christian, or person learning to become one, is never out of Jesus' sight. He sees and knows all we think or do or say. He understands what our human life is, all its troubles and temptations as well as happinesses, because He is both God and Man. Remember you belong to your King, and must gladly obey His laws everywhere you live. Here, as it is, *this* will be the cross you carry for Him. This is your cross. He had His cross. You should be truly, rightly proud to wear it. It marks you out as a servant and companion of Christ the King.

(3) "Small" is used where we would use "little," and obviously also as in this instance, "insignificant."

(4) This is a constant danger: that native people will unconsciously assume that they must obey Christ's and the missionaries' laws simply in the Mission town or vicinity.



BOLAHUN BRIDE

With one of the Sisters, the bride's party leaves the convent of Saint Mary's Church.

Order Of Saint Helena

Versailles

The past two months have been busy ones for us here in Versailles—sort of like a six day circus—something new every day.

The day August 1st dawned bright and sunny (also very hot and extremely humid), and was our school secretary's wedding day. The ceremony and Nuptial Mass were at the Parish Church of St. John's. Elaine was a radiant bride, and the groom (a very new priest who has made his retreats with us for two years), was a most happy and grateful young man. The wedding breakfast was held at the school, and the couple was entertained on their honeymoon with MUCH love, a sign on their car, and a modest little reception. It was a happy day for everyone. We are more than a little thankful that we will not lose our secretary, for she will be with us this year until her husband Jimmy, graduates from the Lexington Seminary.

Both the long and short retreats for our associates and their friends were well attended. They were conducted by Father Kroll. Many of the retreatants either stayed or returned for our St. Helena's day festivities. It is always good to have our friends with us—and we have so many loyal ones. By St. Helena's day, all our Sisters had come home, and what a joy it was for all of us to be together again. This year we did not have any of our Transfiguration Sisters with us, and we missed them. Our long retreat began the night of the 18th. (St. Helena's day), and ten days of prayer and silence were before us. This was probably our last Community retreat here in Versailles, for we shall be going up to Newburgh from now on. Some of us still haven't seen the new Mother House, so next year's retreat is looming rather large on our calendars. Father Kroll, our Assistant Superior, conducted the retreat. This was the second one he has given us, and we are grateful to the Order of the Holy Cross for sending him to us again.

A statue of Our Lady with the Child Jesus was commissioned several months ago,

as a memorial to our beloved Emily Hopkins. During the early Mass on St. Helena's day, it arrived. This is what we would call perfect timing. It is a beautiful thing. The strength, courage and faith expressed in the Mother's face is almost overpowering. The statue, which is life-size, now stands on a pedestal in the garden near the cutting border and grape vines, (for those of you who know our grounds). We hope some day to have a chapel in which to place the statue, for that was the intention in choosing a statue as the memorial.

September 1st saw all of us breaking up and separated until next year, when, please God, we may all be together again for our Community Retreat.

School opened with a full house. We had missed the assorted shrieks and door slammings from across the road. It was hard to settle down to classes after three months of "freedom" but, as always, it was rather nice. We have several new faculty and staff members—part of which is due to the fact that we seem to have been running a marriage bureau this year. Our Group I (1st, 2nd, and 3rd Grades) teacher was married in August



to a Presbyterian Minister. The new girls were "initiated" into Blue and White team membership and hockey practices began with great "wim, wivor and witality."

We have a new Chaplain this year, The Rev. Alan McKinley, formerly from Ansonia, Connecticut. He and his wife have settled in nicely and we are already very fond of them.

The school year lies before us and we ask your prayers that we may be able to help all who are given into our care.

Newburgh Notes

After a blessed long retreat in Versailles, we exchanged not only Margaret Hall School for new Mother House tales, but also traded Sister Jean for Sister Helen. Besides this change in personnel, Postulant Marilyn Snediker returned early in September after a six months leave of absence, and a new Postulant, joined our ranks.

When we returned to Newburgh, we found the upper floor of the guest house all

painted, with floors ready and waiting to be refinished, which privilege the workmen served for us. However, guests began coming long before the floors were completed, we were more thankful than ever for extra guest quarters in the main building.

A new field of work opened to the Order in St. George's Parish, Newburgh, as Sisters Jean and Louise started their Church School teaching, and other Sisters visited sick and shut-ins. Our neighbors are coming aware of our presence in more usual ways, too. An item appeared recently in the *Newburgh News* announcing that a new convent by no means affected the dairy farm across the road from us.

Fr. Carruthers, our Chaplain, commented that he was glad we didn't "scare the cows or curdle the milk!" We've also had some interesting phone calls. One woman mistaking a Sister for the vet, went into a detail account of her dog's ailment. Another came to try to buy sheet metal from us. Such are the trials of our new home life!



CONVENT OF SAINT HELENA, NEAR NEWBURGH, N. Y.

Current Appointments

Father Superior will hold a school of prayer at the Church of Our Saviour, Chicago, October 25-28, and on All Saints' Day, November 1, he will preach at All Saints' Cathedral, Milwaukee, Wisconsin.

Father Parsell will be acting as our agent at the Liberian Mission with his usual zest. He will give talks on our African work at Trinity Church, Cranford, New Jersey, October 11; Grace Church, Waterford, New York, October 25; to the Woman's Auxiliary of Saint Luke's Church, Altoona, Pennsylvania, October 28; Saint Matthew's Church, Evanston, Illinois, November 1. He will conduct a retreat for women at Racine, Wisconsin, November 2-4.

Father Harrison will preach a mission at the Church of the Redeemer, Sayre, Pennsylvania, October 11-18; and will conduct a quiet day at Saint Paul's Church, Watertown, New York, November 1.

Father Hawkins will conduct missions at Saint Mark's Church, Coldwater, Michigan, October 11-18; the Church of the Holy Communion, Paterson, New Jersey, October 1-November 1.

Father Bicknell will hold a mission for young people at Saint Joseph's Church, Queens Village, Long Island, New York, October 18-25.

Father Packard will make a visit to nine seminarians in connection with his work as Director of the Seminarists Associate; and will preach a mission at Saint Paul's Church, Harrisburg, Pennsylvania, October 18-25, and will hold a quiet day at Emmanuel



Church, Bellows Falls, Vermont, November 1.

Father Adams will preach two missions, one for adults and the other for young people at Saint John's Church, Montreal, Canada, October 18-November 1. On November 2 he will conduct a conference at the Cathedral of Saint John the Divine, New York City.

Notes

Father Superior conducted a retreat for the Society of Saint Margaret, Boston, Massachusetts. On October 2, he sang the Mass when the Convent of Saint Helena was blessed. A detailed account of this will appear in the November issue of this magazine.

Father Parsell gave one of the retreats for seminarians held at Holy Cross Monastery. Later in the month he spoke on the work of the Holy Cross Mission at Saint Andrew's



Church, New York City, and Christ Church, New Brighton, Staten Island.

Father Hawkins conducted a retreat for associates of the Community of Saint Mary at their Peekskill Convent; held a mission at Saint James' Church, Albion, Michigan.

Father Bicknell returned to Grace Church, Newark, New Jersey, to hold a mission for young people. He also conducted a retreat for younger women at Saint Mary's Convent, Peekskill, New York.

Father Packard conducted one of the retreats for seminarians which was held at the House of the Redeemer, New York City.

Father Adams preached a mission at Saint James' Church, Franklin Square, Long Island.

Father Gunn conducted the annual priests' retreat at Holy Cross Monastery; gave a retreat for the Community of Saint Mary at Kenosha, Wisconsin; preached a mission at the Church of Saint John the Evangelist, Duxbury, Massachusetts.



A VISIT TO THE MONASTERY

It is now possible for all of you to enjoy the beauties of the Monastery here at West Park and see the Religious Life as we live it. The Order of the Holy Cross offers to lend sets of colored film-slide (2"x2") to parish groups and other organizations wishing to learn more about the Religious Life. There are about seventy slides illustrating every phase of our life and work and covering the full round of "a day in the life of a monk." A mimeographed script has been prepared describing each slide. Users will find "An American Cloister" by Father Hughson, O.H.C., helpful in obtaining additional background material and this book is available at \$1.00 from Holy Cross Press. The slides are not for sale, but will be sent on loan for the expense of postage and the offering which is received at their showing. Address requests for the slides to: "O.H.C. Slides," Order of the Holy Cross, West Park, New York.

Father Stevens on his return from a period had to be operated on for a hernia disc of the spine. His September appointments were divided between Fathers Bicknell and Gunn. A long period of convalescence is required after such an operation and so Father Stevens will not be able to fulfil his engagements for at least six months. We know that our readers will be happy to offer their prayers for his complete recovery.

Brother Michael was transferred to the Southern house at Saint Andrew's.

Brother James assisted Father Adams with the mission preached at Saint James' Church, Franklin Square.

So make, a thousand times a day, 10 aspirations to God, protesting that you are wholly and entirely His. . . . May Jesus live, for He is our life! May His holy life live forever in our hearts!

—Saint Francis de Sales

n Ordo of Worship and Intercession Oct. - Nov. 1953

Friday G Mass of Trinity xix col 2) of the Saints 3) *ad lib*—for the Holy Cross Press

Of St Mary Simple W gl col 2) St Etheldreda V 3) of the Holy Spirit pref BVM (Veneration)—for spiritual discipline

St Luke Evangelist Double II Cl R gl col 2) Trinity xx cr pref of Apostles LG Sunday—for Church hospitals

St Frideswide V Simple W gl col 2) of the Saints 3) *ad lib*—for the Order of Saint Helena

Tuesday G Mass of Trinity xx col 2) of the Saints 3) *ad lib*—for the persecuted

St Hilarion Ab Simple W gl col 2) St Ursula and Companions VV MM 3) of the Saints—for the Priests Associate

Thursday G Mass as on October 20—for the increase of the ministry

Friday G Mass as on October 20—for social and economic justice

St Raphael Archangel Gr Double W gl cr—for the ill and suffering

Feast of Christ the King Double I Cl W gl col 2) Trinity xxi cr prop pref LG Sunday—for the Servants of Christ the King

Monday G Mass of Trinity xxi col 2) of the Saints 3) *ad lib*—for the Seminarists Associate

Vigil of SS Simon and Jude V col 2) of St Mary 3) for the church or Bishop—for vestrymen

SS Simon and Jude App Double II Cl R gl cr pref of Apostles—for the bishops of the Church

Thursday G Mass as on October 26—for Saint Andrew's School

Friday G Mass as on October 26—for temporal rulers

Vigil of All Saints V col 2) of the Holy Spirit 3) for the Church or Bishop—for the spirit of penitence

November 1 All Saints Double I Cl W gl col 2) Trinity xxii cr prop pref through Octave unless otherwise directed LG Sunday—for the All Saints Sisters of the Poor

All Souls B Masses of Requiem seq prop pref—for the faithful departed

Within the Octave W Mass a) of All Saints gl col 2) Trinity xxii cr or b) of Sunday G col 2) All Saints—for the spirit of holy joy

St Charles Borromeo BC Double gl col 2) All Saints cr—for the Oblates of Mount Calvary

Within the Octave Semidouble W gl col 2) St Elizabeth W 3) of the Holy Spirit cr—for the Community of Saint Mary

Within the Octave Semidouble W gl col 2) of the Holy Spirit 3) for the Church or Bishop cr—for the Liberian Mission

Within the Octave Semidouble W Mass as on November 6—for the Confraternity of the Love of God

23rd Sunday after Trinity Semidouble G gl col 2) All Saints cr pref of Trinity—for Christian reunion

Monday G Mass of Trinity xxiii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for Mount Calvary Monastery

Tuesday G Mass of Trinity xxiii col 2) of the Saints 3) *ad lib*—for the Confraternity of the Christian Life

St Martin BC Double W gl—for the peace of the world

Thursday G Mass as on November 10—for Christian family life

Friday G Mass as on November 10—for chaplains in the armed services

Bestowal of the Episcopate Gr Double W gl cr—for the Church in our country

24th Sunday after Trinity Semidouble G gl col 2) St Albert BCD cr pref of Trinity—for the Church's works of mercy

St Edmund Rich BC Double W gl—for vocations to the religious life

NOTE—On the days indicated in italics ordinary votive or requiem Masses may be said.

..... Press Notes

LESSONS FOR CHILDREN is now ready. This booklet, edited by John S. Baldwin, O.H.C., contains fourteen lessons on the Doctrines of the Church. Work Sheets are *not* supplied, but can be made up from the book. This book is for the teacher only.

INTERCESSION—The Greatest Service, is a small book by Christine Fleming Heffner. It tells what the *work* of intercession involves, and gives suggestions for the formation of prayer groups, Cells, etc. It is Paper Bound, \$1.00

LORD, HEAR MY PRAYER, a book of meditations on the Collects, is in preparation and should be ready about the middle of November. It is a new and revised edition of an older book by the late Fr. Hughson, O.H.C., and the editorial work has been done by Fr. Gunn, O.H.C. The probable price is \$2.50, in Cloth binding.

WHEN YE PRAY is the Title of a small book on the Lord's Prayer by the Rev'd Robert Lessing. It sells for \$1. We were somewhat at a loss to choose a title as there are other books—"*When ye Pray*", "*Bold to say*", etc., etc. However, this is the only book we have of this title.

WE ARE SENDING out 500 letters making a special appeal for subscriptions to *Holy Cross Magazine*. We are always glad to send Sample Copies. Can you send us two or three names? Just write names and addresses on a 2c post card and mail to us. Thank you.

WE HAVE NEVER tried to "compete" with the large commercial publishing houses in the Sunday School field, but we do have a few items which are in wide use. *The Catechisms*, *Christ With Us*, etc.

WE CONTINUE TO receive orders for Bibles, Prayer Books, etc. Here again the orders are too small a concern to stock these items.

CHRISTMAS CARDS. Every year we receive a number of orders for cards. We cannot carry them. The Sisters of Saint Mary, The Poor Clares, The Sisters of the Holy Nativity, and other Religious Orders usually have these cards for sale.

SEVERAL OF THE CLERGY have asked for a small and inexpensive "*Mass Book*" to hand to new comers in a Catholic parish. An excellent one is published by the Rev. V. A. Menard, 230 Adelphi Street, Brooklyn 5, N. Y. Write him direct for price.

WE HAVE SOME New Titles in the Holy Cross Tract Series: *The Cross of Ash* (good for distribution before Ash Wednesday); *The Blessed Sacrament*, *The Holy Souls*. These are letter-size folders (four or six pages), and they sell for \$1.50 Hundred. Send 10c for a Sample Packet.

A CHRISTMAS GIFT Subscription to *Holy Cross Magazine* will cost you \$3.00 a year, with 25c additional postage on subscriptions outside the USA. We send a Christmas card announcing your gift.